

Evleen: John 20: 1-18
Sam John 20: 19-31

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Princeton NJ.
May, 1995

JOHN

- Sam and Evleen Muffett

[Chapters 18-29 - Death + Resurrection of Jesus.

18: 1-11 Betrayal and Arrest

18: 12-~~18~~¹⁹⁻⁴² Trial and Condemnation + Death]

~~19-27~~

CHAPTER 20. Resurrection of Jesus

20: 1-18.

On page 150-151

The empty tomb - 20: 1-10 Peter + John

First appearance - Mary Magdalene 20: 11-18

To the disciples (exc. Thomas) - Locked doors 20: 19. ~~20~~ Fear

- Gift of the Spirit Mission 20: 21 (cf. 17: 18)

Power 20: 22 (Pre-Pentecost - ^{cf. for mission} to begin)

(cf. Acts 2: 4 - 7 weeks later)

Conclusion: - Chapter 20: 30-31.

Doubt - Thomas 20: 24-29.

[Appendix Chapter 21]

Problems of harmonizing: I.

① Mark - women afraid, tell no one.

② Lk, Jn Lk 24: 8 "they held all this to the H + rest. Jn "she (M. Magd) told them".

II. Who were the women. -

III. Disciples did not believe (Lk. 24: 11) - But investigated (Peter, Lk.)

IV. "Young man", "2 men", "angel" Mark 16: 5, Lk. 24: 4; Mt 28: 2-7.

V. Mary M. - Mt 14 Lk. - women frightened; Jn M. M. not frightened.

(Evleen: John 20: 1-18 Resurrection - First appearance
Sam John 20: 19-32.)

Leon Morris, Studies in the 4th Gospel (Eerdmans, 1969).

Resurrection in John 20. "Difficult ground". So much depends on how you read it.

1. An profound story of apostles' "spiritual experience" - result - a little skeptical.
2. A historical record of what they actually saw.

My own view - John intended to tell the truth.. Personal detail convincing. Why bother to tell that the first to see the emptiness of the tomb did not go in first? Would not seem to matter to anyone except the one who held back from entering. (p. 203). C.H. Dodd - This story "has something undeniably first-hand about it. (Historical Tradition in the Fourth Gospel, Cambridge 1963, p. 148).

J.C. Ryle - "If impostors & deceivers had compiled the [Bible] purposed for their own private advantage - they would never have told [the world] that one of the first founders of a new religion behaved as Thomas here did. No "resurrection" in the "tombes of Righteousness" in the Dead Sea scrolls, as some imply. [Frank M. Cross, Ancient Libs. of Qumran (NY, 1958, p. 167, n. 4.)]

Wm. Barclay

John 20:28 - "I send you." The "Charter of the Church". 3 things

- ① It means that Jesus Christ needs the Church - need us as his disciples.
- ② " " " the Church needs Jesus" - without Jesus, we have ^{no message} no message, no power, no authority.
- ③ It means that our relationship to Jesus but how like his relationship to God: "perfect submission, perfect obedience perfect love". We are not sent by the Church, to spread the church's message.

John 20:22. ^{breathing of the Holy Spirit} This is "the new creation" (Gen 2:7 - "breath of life") - "the new birth" - It is life-giving, a reawakening.

John 20:23. ~~the Spirit~~ ^{ingrained} ingrained of sins. Is that our power. No - no human being can forgive sin, that is sure. But, the Church does bring the good news of forgiveness. And the truth of the message, as relayed from the original messengers, depends on our closeness to Jesus Christ. It is power to tell the point that they are forgiven (we don't forgive) - and the important they are not (but we do not condemn).

[cf. Jn. 11:16; 14:5.]

Thomas - the Doubter. His mistake - he forsook the fellowship (he was not in the "upper room"?)

His 2 virtues - he was absolutely honest about his doubt.

"There is more faith in honest doubt, believe more than in half the creeds" - Tennyson.

- but when faith drove away doubt - he went all the way - Barclay.

My Lord and my God.

cf. Pliny's letter to Trajan (112 AD) on. emphasis to Christ as God. To the Christian "Christ is word other than God himself." (Moffet/Macgregor, John, p. 363)

Moffet/Coon - A.H.C. Macgregor - John

Chief problem of a harmony: the difference betw. Matt./Mark and Luke/John. Matt. - main XT first appears in Galilee
Lk. + John - " " - in Jerusalem

Destiny of Christ "My Lord + My God" - 20:28. = Purpose of the whole Gospel.

linen cloths with the spices, as is the burial custom of the Jews. ⁴¹ Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. ⁴² So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

20 Now on the first day of the week Mary Mag'dalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. ² So she ran, and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and **we** do not know where they have laid him." ³ Peter then came out with the other disciple, and they went toward the tomb. ⁴ They both ran, but the other disciple outran Peter and reached the tomb first; ⁵ and stooping to look in, he saw the linen cloths lying there, but he did not go in. ⁶ Then Simon Peter came, following him, and went into the tomb; he saw the linen cloths lying, **and the napkin**, which had been on his head, not lying with the linen cloths but rolled up in a place by itself. ⁸ Then the other disciple, who reached the tomb first, also went in, and he saw **and believed**; ⁹ for as yet they did not know the scripture, that he must rise from the dead. ¹⁰ Then the disciples went back to their homes.

¹¹ But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; ¹² and she saw two angels in white, sitting where the

body of Jesus had lain, one at the head and one at the feet. ¹³ They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid him." ¹⁴ Saying this, she turned round and saw Jesus standing, but she did not know that it was Jesus. ¹⁵ Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." ¹⁶ Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rab-bo'ni!" (which means Teacher). ¹⁷ Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." ¹⁸ Mary Mag'dalene went and said to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

¹⁹ On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." ²⁰ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. ²¹ Jesus said to them again, "Peace be with you. **As the Father has sent me, even so I send you.**" ²² And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. ²³ If you for-

(I inaugurate; but not the baptism)

1 Jn.5.6-8). **36:** Jesus fulfils the passover (Ex.12.46; 1 Cor.5.7). **37:** Zech.12.10. **38:** Joseph of Arimathea, Mt.27.57-60; Mk.15.43; Lk.23.50-53. **39:** Nicodemus, 3.1-15; 7.50-52.

20.1-31: The resurrection. **1:** First day, Sunday. **2-3:** The empty tomb indicates actual resurrection, not mere immortality. **4:** The other disciple was younger. **6:** Peter shows characteristic boldness. **7:** Jesus' body had escaped without the linen cloths being unwound. The napkin, which had been wrapped about his head (compare 11.44), lay apart, still rolled up. **8:** Believed, faith grasped the evidence that Jesus had not been resuscitated from a swoon, or stolen, he had been transformed without corruption into his resurrection body (Acts 2.24-31). **9:** The scripture, the Old Testament (compare Lk.24.27,32,44-46; Acts 2.24-28). **16-17:** The old title, Teacher, and Mary's effort to hold (cling to) him, were to be abandoned for the new relation with him as the ascended Lord (compare chs. 14-17). **20:** Hands, side, identifying marks, also signs of glory through suffering (Lk.24.25-26). **21-23:** The church embodies Christ's mission of forgiveness, but only as his life is breathed into her (see Mt.16.19 n.). **24-27:** Thomas

give the sins of any, they are forgiven; if you retain the sins of any, they are retained."

24 Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. 25 So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe." [cf. Jhn 11: 16; 14: 5]

26 Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you."

27 Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing."

28 Thomas answered him, "My Lord and my God!" 29 Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."

30 Now Jesus did many other signs in the presence of the disciples, which are not written in this book; 31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

21 After this Jesus revealed himself again to the disciples by the Sea of Tibe'ri-as; and he revealed himself in this way. 2 Simon Peter, Thomas called the Twin, Nathan'a-el of Cana in Galilee, the sons of Zeb'edee, and two others of his disciples were together. 3 Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out

and got into the boat; but that night they caught nothing.

4 Just as day was breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. 5 Jesus said to them, "Children, have you any fish?" They answered him, "No." 6 He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, for the quantity of fish. 7 That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his clothes, for he was stripped for work, and sprang into the sea. 8 But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards^m off.

9 When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread. 10 Jesus said to them, "Bring some of the fish that you have just caught." 11 So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not torn. 12 Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. 13 Jesus came and took the bread and gave it to them, and so with the fish. 14 This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

15 When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to

m Greek two hundred cubits

wanted visible proof. 28: Climax of the book. 29: Faith now rests on the apostolic testimony. 30-31: Purpose of the Gospel according to John.

21.1-25: Epilogue. A post-resurrection appearance in Galilee (*Tiberias*, see 6.1 n.). 2-3: Indicates Peter's natural leadership. 4-6: Obedience to Jesus' command is rewarded. 9-14: Jesus' feeding of the disciples is a prelude to his command to Peter to *feed* others. 15-17: *These*, other disciples (Mk.14.29). The triple question is reminiscent of Peter's triple denial (18.17, 25-27). 18-19: According to tradition Peter was martyred under Nero at Rome about A.D. 64-68. 20-22: Each is to *follow* his Lord, regardless of others. *Until I come*, the second coming.

ness . . . and he (Gk. *ekeinos*) knoweth that saith true' (35). This 'he knoweth' probably refers to Christ, for *ekeinos* is so used in the listicles of John. It means more than a solemn severation and has the force of our phrase 'God knows'.

v. The burial (xix. 38-42). See notes on Mt. xvii. 57-61; Mk. xv. 42-47; Lk. xxiii. 50-56. Two secret disciples come to Pilate with another request. Joseph of Arimathea and Nicodemus, both members of the Sanhedrin, bring with them spices to embalm the body of Jesus. As the Passover day begins at 6 p.m., a hurried reparation is made and Jesus is embalmed according to the Jewish custom. He is bound in linen clothes and laid to rest in a tomb nearby (42).

vi. The resurrection (xx. 1-31)

See notes on Mt. xxviii. 1-20; Mk. xvi. 1-20; Lk. xxiv. 1-12. The resurrection appearances of Jesus are centred on Jerusalem. The evangelist selects certain scenes which provide a background for His appearances. These scenes are episodic in form.

i. The empty tomb (xx. 1-10). The sabbath has interrupted the work of embalming, so on the first day of the week, the first Easter, Mary Magdalene arrives at the tomb and, finding the stone removed from the entrance, assumes that the body has been removed. It seems possible that she was accompanied by the other women and subsequently became detached from them. She hastens to tell Peter and the beloved disciple, who both run to the sepulchre. The details in the narrative suggest the historical reminiscence of an eyewitness. When Peter enters the tomb he finds the linen clothes still stiff with spices, but the napkin which covered the Lord's head has fallen flat or has been carefully rolled up and put aside. John then enters himself and realizes that Jesus has risen. No pilferer would have left the shrouds in this condition. The supreme miracle has occurred.

ii. Appearance to Mary Magdalene (xx. 11-18). Mary returns to the tomb and remains there weeping. Two angels sit in the place where the body has lain. In answer to their question, *Why weepest thou?* she gives her reason (13). She likewise answers another, whom she supposes to be the gardener. She then hears her name pronounced and recognizes the Lord (16). She clasps His feet, but the Lord forbids further touch. *Touch me not* (17). The force of the imperative is more clearly brought out in the translation 'cease touching me'. The reason the Lord gives is that He has not yet ascended unto the Father. For that event she must now begin to prepare herself by ceasing to cling too closely to the physical form of her Master. He then commissions her to declare to the disciples His coming glorification, which now carries with it the promise of their own. In His invitation to the eleven to touch Him (Lk. xxiv. 39), a different Greek word is used which implies

'handling' rather than 'clinging', and the motive behind the two touchings is quite different.

iii. Appearance to the disciples (xx. 19-23). The disciples are hiding in Jerusalem. The Lord comes to them through shut doors and stands in their midst with words of peace on His lips (19). His body was not a phantom, but was what Paul calls 'a spiritual body' (1 Cor. xv. 44). The account is told in such a way that we are to read it as a fulfilment of the promises made by Jesus in His final discourses. He imparts His peace (xiv. 27), and their joy is fulfilled (xv. 11). He sends them into the world and breathes upon them the Spirit. This is in anticipation of the real bestowal of the gift at Pentecost. *Whose soever sins ye remit . . .* (23). Commentators differ as to whether this commission is to be limited to the disciples. He gives them power to remit and retain sin. By virtue of their close fellowship with Him, they are empowered to act in His name as the channels of His forgiveness and to be the agents of the remission or retention of sin. The power bestowed is one of authoritatively declaring forgiveness on the basis of the sin-bearing death of Christ. His authority was intrinsically theirs because of the Spirit's presence in their lives. Authority is not given only to those specially ordained, but the whole Church has an authority derived from the presence of the Spirit in her life and from the teaching of her Head.

iv. Appearance to Thomas (xx. 24-31). Jesus again appears to His disciples and salutes them with His peace. This time Thomas is present. He had declared his refusal to believe unless he be shown the print of the nails in His hands and His riven side. Jesus stands before him, revealing the evidences of His passion, and invites Thomas to touch the marks in His hands and thrust his hand into His side. Thomas then passionately declares his faith and makes the great acknowledgment: *My Lord and my God* (28). This cry is not an ejaculation to the Father, as Unitarians maintain, but a confession by a great sceptic of the deity of Christ. The narrative leads up to this crowning confession, which witnesses to a faith that rises above the necessity of being shown tangible proofs of the passion. Jesus declares that sensuous evidence is an insufficient ground of faith: *blessed are they that have not seen, and yet have believed* (29).

The evangelist now concludes with a statement of the purpose of his narrative (31), which is to secure the faith in Christ of his readers, even though they may be among those who 'have not seen'. Any reading of this Gospel which does not lead to faith in the deity of Christ and the receiving of eternal life is a misreading of it.

XI. EPILOGUE. xxi. 1-25

Many commentators believe that this chapter was not written by the evangelist. It is clearly an appendix, but the similarity in emphasis, structure and phraseology with the rest of the